

child, but his hate. She must be able to tolerate the full expression of the child's *feeling* of hate and aggression (within the limits of action already described). If anything, this is even more important for the purpose of analysis than being willing to accept the love and trust, since it is primarily the forces of hatred and destruction which the child learns to hide from his real parents, and which give rise to the terrors of retribution. As we have seen earlier, the libidinal wishes of the early phases of sexuality become repressed mainly because of their association with the aggressive impulses.

The educator, on the other hand, cannot do her work well unless she attracts to herself mainly the forces of love. She must be a "good" parent to the child, even though she be a strict one. She must provide, it is true, generous opportunity for expression of the impulses of destruction in the real world, but in a very modified form (e.g. in the rivalry of games and „ sports, or in various forms of handicrafts). But she must not, by her real qualities, attract to herself the negative, explosive reactions of hatred and aggression. If she does, her work as an educator is made by so much the more difficult. Every good teacher, every good parent knows and acts upon this. She must behave in such a way that the child can love her, even though she uses the love solely for the child's governing and training ; she must represent to the child the world of love and creation, and not become associated with that of hatred and destruction.¹

(2) The second main difference is that the analyst can never rest content when she has reached a moment of *apparent* equilibrium and peace in the child's mind, until she knows that the full work of the analysis has been completed. She has always to look for signs of further anxiety, which

would render
that peace unstable. When the child is loving,
she must look
for any signs that he is not only loving, but also
hiding his
hatred; when he is making things better, she
must show him
not only the wish to make things better, but if it
be there, the
hidden and contrary wish to break and damage.
The educator
must not do this: it would be unwise if she
tried to do it.

¹ I do not mean that educators have to be inhumanly
perfect before
they can educate at all. Children readily forgive
occasional outbursts
of anger and other real faults in an adult whose
general attitude is
reliable and friendly and understanding.